

42
K L ---, J ---
A SECOND
LETTER

From one of the PEOPLE called
QUAKERS,
RESIDING IN
SALISBURY,

To the AUTHOR of a Pamphlet entitled,
MEMOIRS of *Thomas Chubb.*

To which is prefixed,
A SECOND EDITION
OF THE
FIRST LETTER.

L O N D O N :

Printed for J. Noon, at the *White Hart*, near *Mercer's*
Chapel, in *Cheapside*; and sold by B. COLLINS, and
E. EASTON, in *Sarum*. MDCCXLVII.

[Price Three-pence.]

A SECOND

LETTER

From one of the Poets called

QUAKER

RESIDING IN

SALISBURY

To the Author of a Pamphlet called

MEMOIRS OF JOHN GAY



To which is prefixed

A SECOND EDITION

OF THE

FIRST LETTER

LONDON

Printed by J. Moore, at the 'White Horse' in Pall Mall.
G. G. & Co. Stationers, and J. B. G. & Co. Stationers, and
J. B. G. & Co. Stationers, and J. B. G. & Co. Stationers.

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ADVERTISEMENT.

READER, I entreat of thee two Things, First, That thou read over the Libel or Pamphlet which occasioned the following Letters, from which thou wilt be able to judge whether I have wronged the Libeller by any Thing I have said. And as thou wilt find that the Poison of Asps was in his Heart, and under his Lips, when he penned it; so it may serve to keep thee on thy Guard against Serpents so venomous and deadly. Secondly, If thou art a Stranger to this Part of the Country; and consequently unacquainted with the moral Character of Thomas Chubb; believe not the Report of his Enemy concerning it, till such Time as he hath proved his wicked Suggestion, or till thou hast made a due Enquiry; and this last thou mayest easily do, if thou hast any Acquaintance in, or about Salisbury; where there are many hundred Persons of the highest Reputation, who will readily testify, that his Manners were pure and incorrupt, and his whole Behaviour not unworthy of the best Christian; and that the Insinuations of his being addicted to an unnatural Vice, or of his maintaining an Intimacy with those he knew to be so, is utterly false, scandalous and malicious.

L E T T E R

ADVERTISEMENT.

READER, I entreat of this two things:
 First, that you read over the Libel or
 Pamphlet which accompanied the following Libel-
 lous, from which you will be able to judge
 whether I have revenged the Libeller by any
 thing I have said. And as I am well con-
 vinced the Libeller of this was in his Heart,
 and under his Hand, when he printed it; so it
 may serve to keep him on the Guard against
 repeating so common and deadly. Secondly,
 I then ask a Stranger to take Part of the
 Country; and consequently unacquainted with
 the moral Character of Thomas Church;
 believe not the Report of his Enmity concern-
 ing it, till such Time as he has proved his
 wicked Suggestion, or till then look made a
 due Enquiry; and this had been made easily
 do it then half any distance in, or about
 Salisbury; where there are many hundred
 Persons of the highest Rank, who will
 readily testify, that his Manners were pure
 and incorrupt, and his whole Behaviour not
 unworthy of the best Christian; and that
 the Libellousness of his being ascribed to an
 unbecoming Vice, or of his maintaining an
 Intimacy with those he knew to be so; is
 entirely false, scandalous and malicious.



J. B. T. H. R.

LETTER I.
FROM

One of the People commonly called
QUAKERS.

FRIEND H—R,

HERE is lately come out a Pamphlet,
called MEMOIRS OF THOMAS CHUBB,
&c. which has been read by many,
and, as far as I can learn, disliked by them
all; the general Report is that thou art the
Author thereof: If so, I would offer a few
Things to thy Consideration, which, as they
are designed for thy Good, I hope, may
meet with thy kind Acceptance. And,

I WOULD observe to thee, in the first
Place, that, as thou art one of those who are
called *Clergymen*, thy Performance should
have comported with that Character, and

B

thou

thou shouldest have discovered in it a Regard to Truth and Decency ; but thou greatly disgustest thy Readers, by giving a licentious Indulgence to thy carnal Passions, which have hurried thee on to the foulest Excesses. Thy Language is not suited to thy Vocation, but rather bespeaks thee to be one of that idle Band of Men, now in this Place, who call themselves *Comedians* : And greatly am I mistaken, if they have not spoiled a *good Player* to make of thee a *naughty Preacher*.

SUFFER me to point out to thee thy Errors, with Respect to the Man whom thou hast so much abused in thy Writings. I tell thee, Friend, he was not such an one as thou representest him to have been. Even I, and many of our Friends, who did not approve of some of his Opinions, for that they swerved from the Truth, had a Value and Love for him (although he wrote against us) because, by his Behaviour, he had obtained a *good Report*, and we perceived that *he walked honestly ; not in RIOTING and DRUNKENNESS ; not in CHAMBERING and WANTONNESS ;* but according to the Light that was in him. As I hope the Candle of the Lord, or what thou mayest call thy Reason, is not yet quite extinguished within thee, bring **THY** Actions to that Light, and see if it will justify thee in attempting to fix the most odious Scandal on a Man whose Life was irreproachable and upright, and whose

whose Death, notwithstanding thy foolish Mockery, was Peace.

THOU, indeed, dost represent his Death as *shocking and full of Horror; most tragical and deeply affecting*. But tho' this is too gross for the most credulous Fools, except thyself, to believe; yet, if thou thoughtest it so tragical, why wast thou for improving upon it? For thou hadst in thine Eye some Circumstances, which, had they been added, would have made the Judgment much compleater, and the Tragedy more to thy liking; and thou seemest quite vexed with thy Maker because he omitted them: However, thou hast taken care that the World should not lose the fine Reflections thou wast capable of making in that Case. Thou sayest (Page. 50) "He
" was but just returned from the Necessary-
" House, before his Death happened, where,
" had he staid but a few Minutes longer,
" he had breathed his last. And Pity in-
" deed it is, as his Fate was so near at hand,
" that he had not staid where he was a
" Minute or two longer, that his End
" might have been of a piece with his Be-
" ginning, and that he might have died as
" he had lived, in a Stink." I was willing to quote thine own Words on this Occasion, because they contain in them the very *Flower and Quintessence* of thy DUNGHILL WIT.

THOU pretendest that one of *Tho. Chubb's* Friends was guilty of an indecent and wicked

Action, and from thence inferrest that himself also must be guilty of the like Practice. Thou blind Guide ! Wilt thou admit of *this* Conclusion from me, that, because thy Brother *William* (one likewise of thy own Coat) was convicted, at our Assizes, of committing a *Rape* on the Body of a Woman, therefore thyself also art accustomed to commit Rapes ? Verily, Friend, thy School-learning hath made thee mad ; and never did Picture better resemble the Original than *Solomon's Mad-man* doth thee, of whom he saith, *He casteth about Firebrands, Arrows and Death ; and saith, am I not in Sport ?*

I WILL now tell thee what some have said of thy Performance, who are not a Whit behind thee in their Zeal for *Orthodoxy* ; though, I trust, they have a measure of that illuminating Spirit, which teacheth Meekness and Forbearance towards one another, to which thou seemest to be altogether a Stranger---One of these Persons said, that “ thou oughtest to be thrashed, if thou “ couldest not make good thy Charge against “ the Man,” which thou well knowest thou art not able to do : Now, as this Punishment requireth an *Arm of Flesh* to execute it, I cannot approve thereof, but shall content me with saying, *the Lord rebuke thee Satan !* Another said, “ If thou couldest “ have proved what thou hast alledged “ against him, it was a base Thing of thee “ to

“ to fall so foul on the Ashes of the Dead.” As I am informed these Sayings came from Men of thine own Order, I thought they might have some Weight with thee; and, in Truth, I have not met with one, even among those who are accounted the most orthodox, who was not greatly scandalized at thy Performance.

It is suggested, that thy Resentment was kindled against *Thomas Chubb*, for saying of thee, in one of his Books, *that thou wast fitter to sing a LOVE-SONG, or dance a HORN-PIPE, than to reason on Questions of a serious and important Nature.* I acknowledge, *Thomas* would have been blame-worthy for speaking thus of thee, if it was not literally true; but, I assure thee, 'tis the Opinion of most People, in this Neighbourhood, that he has hit thy Character herein to a very Hair. For my own Part, *Joseph*, I verily believe, that, if thou wast to be tried in the same Manner with thy *Namesake of old*, thou wouldest act a very different Part from him, and take more Care of thy *Garments* *. If, in thus judging, I have wronged thee, I shall be sorry for the same, and will readily retract it, when convinced of the wrong; for I always bear in Remembrance, what I now also recommend to thy Consideration, *that both he that justifieth the Wicked, and he that condemneth the Just, are an Abomination to the Lord.*

* Gen. xxxix. 12,

READ over, I pray thee, thy Pamphlet, in thy SOBER HOURS, and consider if thou hast not given just Occasion for whatever may seem harsh and displeasing to thee in *this Letter*: Especially read that part of it which relates to *Thomas Chubb's* Burial, and the Treatment thou wouldest have exercised on his dead Body, and on the Bodies of all those whom *thou deemeſt Hereticks*; and then tell me, if thou can'ſt find any Thing like it, either practiſed or recommended by *Jeſus Chriſt* or his *Apoſtles* towards their moſt implacable Enemies? Nay, look into the Writings of the Heathens, which (notwithſtanding thy affected Reverence to *Chriſt*) thou ſeemeſt to be much better acquainted with than his *Gospel*, and ſee if thou can'ſt find any ſingle Inſtance of Behaviour, in them, half ſo heatheniſh and barbarous as this? No, it could only proceed from a Mind *black as thy Coat* and *ſpiteful as Hell*; and though thou mayeſt eſteem it a Proof of thy ſuperior Wiſdom; yet, let me tell thee, 'tis Wiſdom that *proceedeth not from above, but is earthly, ſenſual, Devilish*. And if thou wouldeſt thus wreak thy Malice on dead Bodies that can no longer oppoſe thee, what may not the Living, and eſpecially we, whom thou calleſt Quakers, and who bid Deſiance to thy antichriſtian Principles and Practices; I ſay, what may not *we* expect at thy Hands, if thou had'ſt Power over us, but Tortures and Deaths,

Deaths, as yet unexperienc'd by the Children of Men? O my Friends! let us pray, that God would bless and preserve GEORGE our King, and all other our Governors, by whose Clemency we are permitted to worship God according to the Light of *our own Minds*, and by whose Power we are protected, in so doing, from the Fury of those *whose tender mercies are cruel*.

WHILST I was writing the above Lines, I was informed that an Answer is preparing to be made to thy Pamphlet; but what will be said therein OF THEE, or TO THEE, I know not. I own, if thou had'st Modesty enough left to render thee sensible of Shame and Remorse, I should be in some Pain for thee: But, as thou hast entrenched thyself in *Impudence*, and made thee a covering of *Defiance*; and as thy *Reputation*, even amongst those of thy own *Order*, is almost at an End, thy Sufferings cannot be so great as to excite Pity on that Account, however thou mayest be exposed to the World.

I SHALL add no more, at this Time, but pray that thou wilt look *into thyself*, and see what Manner of Spirit thou art of; and may the Father of Light guide thee into the way of Truth and Righteousness! And mayest thou from henceforth learn, that *God is no respecter of Persons, but that, in every Nation, he that feareth God and worketh Righteousness will be accepted by him*. That

Thomas

Thomas Chubb, whom thou in thy *Polly* condemnest, both feared God and worked Righteousness, is well known to us; and I trust, he hath his Reward, in that peaceful and blissful State above, to which thy future Conduct, I also pray, may make thee worthy of being admitted, with him and all good Men. So I bid thee farewell, and am

Thy Friend,

*SALISBURY, the 23d day
of the 7th-month, called
September.*

J--L--LE.



LET-

LETTER II.

FRIEND,

SINCE my former Letter, I have read over *one* inscribed to thee by a Man who styles himself a *Moral Philosopher*; and I was in hopes that, as such, he would have dealt plainly and sincerely with thee, by endeavouring to convince thee of thy many Errors, and reprovng thee for thy immoral Treatment of the Character of *THOMAS CHUBB*. As I found little in his Performance that answered the Title he *assumed*, but that it rather savoured of thy own vain Disposition, I felt myself moved to address thee a *second* Time, in order to disclose my Mind more fully unto thee, and, if possible, to open thine Eyes to the Light of Truth.

I said, in my former Letter, that thy Brother *William* was convicted at our Assizes for committing a Rape on the Body of a Woman: But I have since been informed that I was in an Error in thus speaking, and that he was only indicted
C for

for attempting it, and convicted of a Misdemeanor, and was fined accordingly. I think it my Duty, in the first Place, to retract what I may have written contrary to the Truth, and wish thou wilt herein follow my example.

THOU knowest that the People of this Country value themselves on what they call the Liberty of the Press, by which they can lay their Sentiments before each other, and the Public, on all proper Occasions. This Liberty THOMAS CHUBB was an earnest Asserter and Supporter of; and this Liberty thou hast taken with respect to him and his Writings, and the same I have already taken, and now again do take with thee. I fear, indeed, thou wilt treat my Labours with Contempt, because I cannot use *Strangeness of Speech* towards thee, nor deal in poetic Numbers; and on this Account thou mayest rank me among thy *greasy Scriblers*; but as I only aim to write like an honest Man and a plain Christian, I know of no Service thy *Greek* and *Latin* can be of unto me in either of those Characters.-----And now I proceed to take Notice of some other Things in thy Memoirs of *Thomas Chubb*, which thou wilt do well to review and seriously consider.

THOU sayest (p. 15---19.) that “ He
“ published a Book entitled *The Supremacy*
“ of the Father asserted, in which, all the
1 “ Arguments

[II]

"Arguments that CAN be brought from
 "SCRIPTURE, to undeify the Son of God,
 "are collected."—And though thou dost
 not pretend to convict him of swerv-
 ing from the written Word therein, yet
 thou sayest, "There was NOTHING in
 "this whole Performance but what was
 "STALE and TRITE, and as such had
 "been refuted again and again."—Well
 then, it seems there are *such* Arguments to
 be found in the Bible, and Thomas made
 use of them in his Book; but is that a suf-
 ficient Reason for thy ridiculing both him
 and them in the Manner thou hast there
 done? Whatever thou mayest think, it
 sounds very indecent and unmannerly, in
 a Teacher of the Bible, to call Arguments
 that are confessedly brought from thence,
stale and trite. Yet, that neither *WHORE-*
MONGERS, nor DRUNKARDS, nor
REVILERS, &c. shall inherit the Kingdom
of God, is nevertheless true, for its being
 stale and trite: But 'tis no wonder that
 old Gospel Truths don't suit the Taste of
 such new-fashion'd Blades as thee.

Thou bearest Witness that *THOMAS*
CHUBB was a Man of Christian Simpli-
 city, both in Dress and Behaviour; for thou
 sayest (p. 30.) "That which recommend-
 "ed his Writings, next to the Illiteracy,
 "was the Plainness and Simplicity of the
 "Author, the Gravity of his Countenance,
 "and

“ and the Sobriety of his Demeanour.” And therefore thou dost liken him to one of the *faithful People*, p. 58. I am glad to find thee sometimes acknowledging the Truth; and though thou dost not intend hereby to praise him; yet as it comes from the Pen of his most inveterate Enemy, it cannot fail of being greatly regarded. But nothing can be more just than the very Reverse hereof, when applied to thy self, to wit, *That* which renders thy Writings *contemptible*, next to the *Pedantry*, is the *Buffoonry* of the Author, the *Levity* of his Countenance, and the *Wantonness* of his Demeanour.

AGAIN, thou sayest that “ When he “ was at the House of *Joseph Jekyll*, he “ was obliged to dress in a Manner to “ which he was till then an utter Stran- “ ger, *i. e.* with a Tye-wigg and a Sword, “ but being conscious to himself how ill “ the Dress became the Man, how ridicu- “ lous he appeared to some, and how def- “ picable to others, he soon grew weary of “ them and put them off.” (p. 25.) This is good again, and well spoken, and I pray thee, Friend, go thou and do likewise. Imitate so worthy an Example, and thou shalt have Praise for the same; for, assure thy self, *Thomas* did not lose the Esteem of his Friend *Joseph* by acting so prudent a Part. But alas! I fear thou wilt never be endued with

with *Thomas's* Modesty and Wisdom in this respect, for thou art of the Number of those simple ones, who *passion* and are *punished*. And let me tell thee, if thou wast to put off all that which renders thee *ridiculous* to some, and *despicable* to others; thou wouldst be a poor naked Bird indeed. However, lay aside thy Vices and Follies; and then I consent, that to defend thee from the Cold, thou keep thy Coat the ensuing Winter. Divest thy self of that Bitterness and Wrath that abounds within thee, and learn the true Christian Spirit; for Paul says, *The Servant of the Lord must not strive, but be gentle to all Men*. But if this Gospel Precept sounds *stale* and *trite* to thee, at least, learn Humanity and Politeness, and don't talk of sending thy fellow Creatures to the Devil, with his Sancer-Eyes and cloven Feet; of breaking open Tombs, butchering and burning of dead Bodies, and scattering their Ashes in the Air. This is horrid and shocking. — And though thou mayest thus *rave* and *roar*, at those unhappy Persons, whose Crimes have brought them, in *Chains* and *Fetters*, to abide thy Madness; yet, when thou talkest thus to free and honest Men, they needs must greatly despise and condemn thee.

And now I will explain to thee a Thing at which thou seemest to marvel. Thou sayest

sayest (p. 21.) " A Man who filled an arch-
 " chiepiscope See," (by which hard Words,
 I suppose, thou meanest a Man of *John*
Tillotson's Order, though in another Coun-
 try,) " out of his great Zeal to the Chri-
 " stian Cause, was not ashamed to declare
 " publicly, at a Meeting of his Brethren
 " who were concerting Measures for pro-
 " pagating the Gospel in foreign Parts, that
 " *he thought it not worth their while to*
 " *trouble themselves or the poor Creatures*
 " *(the Pagans) about it; that they were*
 " *much better, in his Opinion, as they*
 " *were, and much happier in their native*
 " *Ignorance.*" Truly, Friend, these Words
 are weighty and important, and it grieves
 me to my Heart that the Man had any Oc-
 casion to utter them; but whoso looketh
 into thy Writings will see abundant Reason
 to justify him herein: And thou hast done
 well, in giving them a Place in thy Book,
 where no one can be at a Loss to understand
 them. Don't, therefore, take up with a
 mistaken Notion of the Man, as if he look-
 ed upon the Christian Religion as an Ene-
 my to the Peace and Happiness of Man-
 kind: He firmly believed the contrary, and
 uttered them only on viewing the dread-
 ful Havock and Desolation that such furious
 Zealots as thee have occasioned in the
 World. And verily, if thine be the Tem-
 per of the Gospel, and the genuine Spirit
 of

of Christianity, then, I say, happy are those Nations that are ignorant of it, and the People which knoweth it not! And happy would it have been for the Natives of *Mexico* and *Peru*, if *such* Christians as *thee* had never appeared amongst them; for with a View to *such*, and *such* only, I am persuaded the above Words were spoken.

THOU sayest, (p. 28.) "It is Matter of Grief and Wonder how the Cause of Christ should suffer, so much as it has, from such rude and unskilful Hands," (meaning such as *Thomas Chubb*.) Take Courage, Man; Christ's Cause can never greatly suffer by those who are careful to imitate his Example, and govern themselves by his Precepts, which, I believe, *Thomas* endeavoured to do. There is, indeed, a certain Cause carrying on in the World, which thou mayest call *Christ's*, but which *Thomas* called the *Priest's Cause*, and this he did most earnestly oppose; and I believe it has suffered considerably by his Means, to the no small Grief of its crafty Supporters.—Nay, I will farther own to thee, that in the Height of his Zeal against the *latter*, he sometimes failed of paying a due Regard to the *former*, and therein I defend him not.

BUT I will now tell thee truly, by whose Means the Cause of Christ has suffered

ferred so much ; namely, by those of thine own Order, who professing themselves Believers in Christ, nay, his *Embassadors* to the World, are yet in their Hearts *unholy*, and in their Lives *profane* ; who, like thee, never talk of Heaven, and the Things of the Spirit, but when they are mounted on what thou callest the *Rostrum* ; then, indeed, they affect, for a few Minutes, to become Advocates of Virtue and Piety, and even quarrel with the Poms and Vanities of the World ; but this *Part* (or *Farce*, if thou hadst rather) being *acted*, they readily mix with the Multitude, among whom they are only to be distinguished by their *Babylonish* Garments, and a more eager Pursuit of those very Poms and Vanities they so lately exclaimed against. But can it be thought, that they really believe in their Hearts, what they take such Care, by their Practice, to refute ? Or, will Men be prevailed upon to seek the Joys of Heaven, by those, whose only Joy ariseth from having their Corn, and Wine, and Oil increase ? Will they baulk their carnal Appetites and Desires, at the Command of those who are studious in providing for the Flesh, that they may fulfil the Lusts thereof ? No : *These* are the most dangerous *Unbelievers* and Corrupters of the Age, by means of whose bad Example, *the Hearts of the Sons of Men are fully set in them*

to do Evil : And believe me, Friend, if there were fewer *Infidels*, at least in Practice, among those that are called *Clergy*, their Number would soon decrease among the *Laiety*. Yet these are the Men to whom thou wouldst have the Unlearned and Ignorant, “ modestly apply, to receive Instruction from their Mouths,” (p. 63.) — I have been thinking with myself, how thou wouldst receive some honest Christian Man, who labouring under a spiritual Malady, should apply himself to thee as the Physician of his Soul. Wouldst thou lay down thy Pipe, and rest thy Bottle, a few Moments, whilst he opened his Case unto thee? Wouldst thou patiently hear his Complaints, compassionate his Sorrows, and endeavour to remove them, by pouring the *Balm of Gilead* into his Wounds? I trow not. — Thou wouldst rather swell with Indignation at his *Freedom*, and in thy Wrath spurn him from thy Presence, yea, perhaps, damn him for a *Fool* or a *Fanatick*. At least, by reason of thy utter Ignorance of spiritual Things, thou wouldst as (*Paul* says *) be unto him a Barbarian, and he would be a Barbarian unto thee. — O blessed *Jesus*! are these the Men, who by thy Spirit thou hast called, and commissioned to disciple the Nations to thy Truth; to teach them to put on Bowels of Mercy,

cy, Meekness, Charity, and Heavenly-mindedness ; and to proselite them to a Religion, whose Characteristic is, *Peace on Earth, Good-will to Men ?* No surely—
These Men have not entered by the Door into the Sheepfold, but have climbed up some other Way.

I WOULD not be thought, by what I have now said, to censure all of thine Order, as Men like thy self, destitute of the Christian Spirit. I know, and have heard of many amongst them, whose Light shineth before the World, and who, by their good Works, do glorify their Father which is in Heaven ; and such as these I pray that God will bless, and make his Work to prosper in their Hands.

AND here I was going to put an End to my Letter, but happening to cast mine Eyes on the *Ballad* which thou hast affixed at the End of thy *Memoirs*, I was somewhat diverted (after my serious Employment) with the following Words:

“ Go forth, says *JOVE*, to *SARUM's* mitred Sire.

“ The *CHIEF* obeys.” —

---Ay, Friend, thou sayest right---I always thought that *Mitres*, and *Copes*, and *Crofters*, were never appointed by Jesus Christ, nor worn by his Apostles ; and I was somewhat at a Loss to know from whence they

had their Original ; but now I find it was from the God on Mount *Olympus*, and pity it is that any but his Priests had ever made use of them.—But how camest thou to represent *Sarum's SIRE* so obsequious to *Jupiter's Order*?—"The Chief obeys."—Dost thou think to make thy Court to him in so heathenish a Manner as this? For though he may have on him some of the Habiliments of *Jove's Priests*, yet, I verily believe, he despises alike thy Heathen Gods and thee. As for thy self, I think thou canst not bear a more suitable Title than that of a *Priest of Jove*; and if thou art for a *Trinity* here, join *Bacchus* and *Venus* to *Jove*, and thou mayest then worship them all, or which of them thou pleasest.

And now I once more bid thee heartily farewell, and am

Thy Friend,

J--- L---le.

SALISBURY, the 27th
Day of the 8th Month,
called *October*.

and their Original - but now I find it was
from the God on Mount Olympus, and di-
vinity it is that any but his Priests had ever
made use of them. — But how canst

BOOKS printed for J. NEWMAN.
The Chief

A short and plain Account of the
Life and Character of the celebrated
Mr. Thomas Chubb, &c. &c. &c.

some of the Traditions of Jesus Christ
yet I verily believe besides all the
Heaven Gods and As for thy self

In the Press, and shortly will be published
The same that of a Book of

A Rational of the Ritual of the Ho-
ly Worship, By Moses Lowman
then working them all, or which of them

2. An Essay towards a true Idea of the
Character and Reign of King Charles the
First, and of the Sources of the Civil
War.

By Thomas

3. — I — 3

2. — I — 3
Day of the 8th Month
called October.